तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Our Preaching Method is not Kicking

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Devotee: What type of living entity is Mayadevi?

Prabhupada: She is *vaiṣṇavī*. She is a great devotee of Krishna. But she has accepted a thankless task, to punish. The policeman is a sincere government servant, but he has accepted a task, nobody likes him. [laughs] If some policeman comes here, immediately you shall feel disturbed. But he is the sincere servant of the government. That is the position of Maya. Her business is to punish these rascals who have come to enjoy here. [laughter] You see? But she is a sincere servant of God.

Devotee: Is this like a post?

Prabhupada: Yes. It is a post, a thankless post. Nobody thanks her. Everyone derides her. But she is a great devotee. She tolerates and punishes. That's all. *Daivī hy eṣā guṇamayī mama māyā duratyayā* [*Bg*. 7.14]. She only wants to see that you become Krishna conscious. That's all. The business of the police is, "You become a law-abiding citizen, then I have no connection with you. And so long you are not a law-abiding citizen I shall kick you as much as possible." So Maya's business is like that.

We are complaining, "Why you are kicking? Why you are kicking?"

"Yes, I shall kick you because you are not Krishna conscious. I shall make you Krishna conscious by kicking, kicking, kicking. That's all. That is my business."

Our business is to implore, *tṛṇād api sunīcena*. Our preaching method is not kicking. Our preaching method is: *dante nidhāya tṛṇakaṁ*, "Taking grass in my teeth," *padayor nipatya*, "falling down at your feet," *kāku-śatam etad ahaṁ bravīmi*, "and flattering you a hundred times, I'm just submitting one thing: Become Krishna conscious." [Srila Prabhodananda Saraswati's *Caitanya-candrāmṛta*, text 120.] That is our process. Maya's process is different. She will say, "Why shall you become Krishna conscious? You just enjoy and I shall kick you very nicely. That's all."

And he accepts, "Yes, you kick me and let me enjoy. But I am not going to these Krishna conscious persons." [laughter] Practically, Maya's business and our business are the

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same, but her process and our process are different. People like her process. ❀

— Lecture on *Śrīmad Bhāgavatam* 7.9.8, Seattle, 21 October 1968.

Caring for our Mothers

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

All of you please perceive everything of this world as ingredients for serving Krishna. Everything of this world is actually meant for Krishna's service. Please see the entire race of women as beloved consorts of Krishna, and help to always engage them in the service of Krishna. Please do not consider them as objects of your sense enjoyment. They are to be enjoyed by Krishna; they are never to be enjoyed by the living entities.

Please do not see your fathers and mothers as a means to your own sense gratification, but see them as Krishna's fathers and mothers. Please do not see your sons as a means to your own sense gratification, but see them as belonging to the group of servitors of Bala Gopala. With your eyes, please see the kadamba tree, the river Yamuna and its sandy bank, and the beauty of the full moon. You won't have any more mundane feelings; you will see Goloka, and the beauty of Goloka will be manifest in your home. Then you won't have any material feelings for your home. You will be relieved from the propensities of householder life.

Our *maṭhas* are being built at many places, and many *sannyāsīs*, *vānaprasthas*, *gṛhasthas*, and *brahmacārīs* are living in them full time and receiving the opportunity to learn spiritual conduct. But we have been trying for a long time to also give mothers [women] opportunity for devotional service. Of course, those who have the facility and opportunity for devotional service in their own homes do not need a separate residence. But very often we hear that many of them get impeded in their devotional service due to bad association. It will be very beneficial for them if we can build Sri Vishnupriya Palli ["*pallī*" means "neighborhood"] in Sridham Mayapura near the residence of Sriman Mahaprabhu so that they can live there separately from their families and render devotional service. They belong to the group of Sri Vishnupriya Devi [the wife of Sri Chaitanya Mahaprabhu, who was left behind in Nabadwip when he took *sannyāsa*]. Therefore it is proper for them to live in the house of Sriman Mahaprabhu and to serve him under the shelter of Sri Vishnupriya Devi. There should not be any bad association or mundane male association for them there. Only a few devotees like Ishan [the old devotee servant who took care of Sri Sachidevi and Sri Vishnupriya Devi after Sriman Mahaprabhu left] can stay at a distance and take care of them. It is necessary to have such an exemplary neighborhood so that the mothers can read scripture every day, discuss devotional topics with each other, and have *iṣṭa-goṣṭhī* about devotional topics. Thereby they can give up all luxury and live an exemplary, saintly life, always chanting the holy name, and serving Sriman Mahaprabhu in every way. ❀

— From a lecture on September 21, 1925. Printed in *Prabhupada Saraswati Thakur*. Mandala Publishing Group. Eugene, Oregon. 1997.

Quarrels Among the Devotees

Srila Thakur Bhaktivinode

What the unalloyed devotee of the Supreme Lord says is all true and is independent of any consideration of unwholesome pros and cons. There is, however, the element of mystery in their verbal controversies. Those whose judgment is made of mundane stuff, being unable to enter into the spirit of the all loving controversies among pure devotees due to their own want of unalloyed devotion, are apt to impute to the devotees their own defects of partisanship and opposing views. (*Brahma-saṁhitā* 5.37) ❀

— *Śrī Bhaktivinoda Vāṇī Vaibhava*, chapter 26. Compiled by Sri Sundarananda Vidyavinode. Translated by Sri Bhumipati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

The Tolerance and Forgiveness of Srila Rasikananda Prabhu

Once while Rasikananda was staying at Balarampur, twenty *vaiṣṇavas* came to his place. He welcomed them and offered them fruits, sweets, and cooked food. That evening, when it was close to midnight, Rasik discovered that there was no more ghee in his stock. He immediately went to the city, but in the darkness he could not see the correct path

and he mistakenly entered into the house of a Muslim who was sitting on his bed enjoying the company of his wife. Seeing Rasik enter into his room, the Muslim caught hold of him and began to beat him. Rasik caught hold of his hand and told him with a smile, "Listen, *mahājana*, why are you beating me? Your hand will become sore from striking my hard body." The *yavana* was astonished to hear this, and, loosening his grip, he fell to the ground and held onto Rasik's feet.

Rasik continued on his way, collected the ghee, and returned to his home to serve the *vaiṣṇavas*. Within a few days, the Muslim lost all his elephants and horses, his property was destroyed, and his wives died. Everyone was astonished to see the glory of Rasik, and the frightened Muslim came to take shelter at his feet. He said, "I am a fool because I did not recognize your position. Please be kind to me."

Rasik replied, "Worship Krishna and you will soon recover your properties." That *yavana* then became a devotee and took shelter of Rasik. By the grace of Rasik he was able to recover his properties. ❀

— Adapted from *The Story of Rasikananda*, by Sri Gopijanavallabha Das. Published by Bhakti Vikasa Swami. Mumbai. 1997. Chapter nine.

Humble Words of the Poet

Rev. A. G. Atkins

The following is a poetic translation of some of the Ramanandi poet Tulsi Das' introductory words in his account of the pastimes of Lord Rama, composed by the Christian missionary Reverend A. G. Atkins in 1953. For more about Reverend Atkins, see Bindu 116.

All good folks will pardon my brazen offending,
My childish words heeding and all their mind lending.

As to their child's stutterings more than another
Will listen delighted his father and mother.

Harsh people will mock, those perverse, evil-minded,
And those choosing vices for jewels, so blinded.

Every one thinks his own poetry splendid,
Whether 'tis dull, or with interest blended;

Rare in this world the good man who rejoices
In hearing from others good words and sweet voices.

Many are like to the rivers upwelling,
With every rainfall their own volume swelling;
But few are the noble ones, like to the ocean
That swells up on seeing the full-orbed moon's motion.

Tho' poor be my fortune and great be my longing,
Yet of this one thing I am sure,
That fair-minded people will hear and find joy,
Altho' base men may mock all the more.

Tho' bad men may laugh, good to me it is bringing;
Harsh to the crow is the sweetest bird's singing,

At swans geese will mock, frogs the rain-birds are teasing,
And so mocks the vile man at things pure and pleasing.

The poets who love not the Lord's feet sincerely
Will find in my verses the comical merely.

The language is homely, my mind fit to chaff at,
But harm there is none, tho' 'tis all fit to laugh at.

The man who of Rama's love knows not the glory
Will find it all tasteless on hearing the story;

But those not just talkers, with heart at God's feet,
To such true devotees his whole story is sweet.

Fair jewels of love for the Lord here observing,
All good men its music will praise as deserving.

Unlearned in letters indeed, I'm no poet,
All unskilled in art and in science, I know it.

Diverse are the figures and word connotations,
The metrical forms, rhythmical variations,

The secrets of sentiment, passion and mood,
And many the marks of bad poems and good.

But little of poetry know I, in truth,
And thus do I write on blank paper forsooth.

Void of all charms tho' my language itself be,
One charm to the world known is here;
All men of good mind and of clearest discernment
Will think upon that and give ear. ❀

— *The Ramayana of Tulsidas*. Published by Shri Krishna Janmasthan Seva-sansthan. Mathura, India. 1987. Pages 15-17.

Glories to Sri Guru and Gauranga

A nāma-kīrtana
by Srila Narottam Das Thakur

gurjarī-rāga

jaya jaya guru gosāñī-śrī-caraṇa sāra
yāhā ha-ite haba pāra e bhava-saṁsāra

All glories, all glories to Sri Guru Gosai! His lotus feet are the essence of everything. By taking shelter there one easily crosses over the ocean of birth and death.

manera ānande bala hari bhaja vṛndāvana
śrī-guru vaiṣṇava pāya majāiyā mana

With a joyful heart, call out, "Hari!" and worship Vrindavan. Meditate on Sri Guru and the *vaiṣṇavas*.

jaya rūpa sanātana bhaṭṭa raghunātha
śrī-jīva gopāla bhaṭṭa dāsa raghunātha

All glories to Rupa Goswami, Sanatan Goswami, Raghunath Bhatta Goswami, Jiva Goswami, Gopal Bhatta Goswami, and Raghunath Das Goswami.

ei chaya gosāñīra karama caraṇa vandana
yāhā haite vighna-nāśa abhīṣṭa pūraṇa

Please bow down before the feet of these six Goswamis and offer them prayers. They will destroy all your obstacles and fulfill your desires.

jaya rasa-nāgarī jaya nanda-lāla
jaya jaya madana-mohana śrī-gopāla

All glories to Sri Radha, the heroine of nectar pastimes! All glories to Sri Krishna, the darling son of Nanda Maharaja! All glories, all glories to the cowherd boy Sri Gopal, who is more enchanting than cupid!

jaya śacī-suta gaurāṅga-sundara
jaya nityānanda padmāvatīra koṅara

All glories to the son of Sachi, the enchantingly beautiful Gauranga! All glories to Nityananda, the son of Padmavati!

jaya jaya sītā-nātha advaita gosāñī
yāhāra karuṇā-bale gorā-guṇa gāi

All glories, all glories, to the husband of Sita, Adwaita Gosai! By his mercy I can sing about the glorious qualities of Lord Gauranga.

jaya jaya śrīvāsa jaya gadādhara
jaya svarūpa rāmānanda premera sāgara

All glories, all glories to Srivas Thakur! All glories to Gadadhar Pandit! All glories to Swarup Damodar and Ramananda Raya, who are oceans of ecstatic love!

jaya jaya sanātana jaya śrī-rūpa
jaya jaya raghunātha prāṇera svarūpa

All glories, all glories to Sanatan and Rupa Goswamis! All glories, all glories to Svarup Damodar, who is the life of Raghunath Das!

jaya gaura-bhakta-vṛnda dayā kara more
sabāra caraṇa-dhūli dhari nija śire

All glories to the devotees of Lord Gaura! Please be merciful to me! I take the dust of all your lotus feet and place it upon my head.

jaya jaya nīlācala-candra jagannātha
mo pāpire dayā kari kara ātma-sātha

All glories, all glories to the moon of Nilachala, Lord Jagannath! Please be kind and accept this sinner as one of your own.

jaya jaya gopāla deva bhakata-vatsala
nava ghana jini tanu parama ujjvala

All glories, all glories to Lord Gopal, who is kindly disposed to his devotees and whose glorious form is more splendid than new monsoon clouds!

jaya jaya gopīnātha prabhu prāṇa mora
purī gosāñīra lāgi yāra nāma kṣīra-cora

All glories, all glories to Lord Gopinath, who is my life! Iswara Puri explained that this deity is known as *kṣīra-cora*, the thief who stole sweet rice [*cf. Cc. madhya* 4.18].

śrī-guru-vaiṣṇava-pāda-padma kari āśa
nāma saṅkīrtana kahe narottama dāsa

Desiring the lotus feet of the spiritual master and the *vaiṣṇavas*, Narottam Das sings this song of holy names.

— Translated from *Gaura-pada-taraṅginī* edited by Jagadbandhu Bhadra. Sri Gauranga Press. Calcutta. 1931. Bengali. Page 340.

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